Dr Latimer L-G (1868-69) USEF A43 Dard A43 Kand-G

for many years a slave in Chilas, as Ahmad Shah reports). The Gabrials were converted to Muhammadanism by a saint named Baba[illegible], whose shrine is in Gabrial, and is one of the most frequented places by pilgrims. The Gabrials say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Ali[illegible]-khan, but now lives in Gabrial,) says that the Gabrials were converted [illegible] about 150 years ago. Lately, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous seminaries with schools attached to them, which are generally crowded by students from every caste. In Gabrial, the Mullahs or priests are, for the most part, of the Shia caste, but men of every caste are anxious to give education to their sons. Their education is limited to Muhammadan law (of the Hanafite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art; so little, indeed, that Hamidullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandia is the high priest and chief of Peran, named Nazar Ali, who is a Shia.

The people generally are peaceful, and have a fair complexion and good bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "atik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Mullá, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabrial consists of 12 persons, of whom 5 are Shins and 7 Yashkuns. Pandit Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

Exercises and Manners.—Hockey on horseback, which is called "Ugrish" in Gabrial, is played on holidays; and the place where they meet for the sport is called "Ugrish-kora-jha."

Guns are called "nali" in Gabrial, and are manufactured in the town by workmen.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surnai" (pipe), sitáh (harp), and dhanda (drum).

The "purdah" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

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The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the station of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the